

THE TRAIL



FEBRUARY 1916

Published by the ASSOCIATED STUDENTS
OF THE COLLEGE OF PUGET SOUND

A PRIZE IN MATHEMATICS

A prize of \$5 in gold is offered to that student who makes the most earnest effort, and at the same time shows the most marked improvement during the year in the mathematical department. Hence the offer is not to the one who gains the highest mark merely.

The giver of this prize has always maintained that the study of mathematics is most essential, that it is the most practical of studies, one that gives the greatest power to the mind, is very necessary in life. This friend believes in holding fast to the strong culture studies.

Students, here's a chance. Get it and make use of it. Professor Hanawalt will be glad to tell you more about it. See him.

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The Puget Sound Trail

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The FOURTH CONQUEST of SOUTH AMERICA

South America around its edges has had three great conquests. The central part is still waiting for someone to discover it. Between the Andes and the Atlantic lies the largest tract of land on earth unfamiliar to civilized humanity, yet inviting a dense population, and destined to be a great center of development.

The first conquest was by MIGHT when in prehistoric ages some strange foreigners took possession, taught the savages how to weave cloth, build cities, till fields, raise crops, work the mines, cut roads, construct bridges and even build aqueducts. They left highways hundreds of miles in length and thousands of feet above sea level, that rival the old Roman roads; left palaces and temples that rival the masonry of ancient Egypt, and pottery so like that found in Egyptian tombs that it can hardly be told apart. Millions of people, yes, millions, today speak the language and practise the customs of that ancient empire, the most extensive single government that there ever was in the New World before the coming of the Europeans.

The second conquest was by POWER, when, in the 16th century, the blue blooded Spanish and Portuguese conquerors, relatively few in number, overpowered the autocratic Incas, the highly organized Guaranies and other aboriginal domains. They left their languages dominant in all these domains, perpetuating the Latin culture of the Iberian peninsula, together with the social customs, form of religion, love of show, avidity for pleasure, ambition, pride and daring of the century.

The third conquest was that of the "Still small voice." So silent was its march that sometimes a man knew not that his next-door neighbor was being "conquered." This third conquest was begun in 1821 when the British and Foreign Bible Society first began the circulation of the Scriptures in the language of the people in the city of Buenos Ayres, Argentine Republic. The Methodist-Episcopal church followed in 1836 with schools and quiet-evangelistic work, and immense extension of the operations of the American Bible Society. Today a score of different missionary societies, compassing the whole continent, are

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proving that Christ's kingdom upon earth is not built up by MIGHT nor by POWER, but by HIS SPIRIT. Those who belong to this conquering army, both natives and foreigners, are pushing out wider and deeper year by year. They are a great army, and their leader is the Prince of Peace. He sends not His soldiers out to cause death and destruction, but helps them carry joy and peace; they leave not ruin of fire and sword behind them, but deserts changed to gardens full of beauty and plenty.

In the order of Providence the time is ripe for a fourth conquest of South America, through political and commercial friendship with the United States. The early beginnings of this friendship appeared in the war for independence whereby that continent freed itself from Spain and Portugal and established ten republics in imitation of the United States. This developed industry, commerce and immigration, linking all parts of that continent with the most prominent parts of Europe. Now that these relations are paralyzed by the European war, the opportunity is unique and admirable for specially advantageous relations between the United States and the family of South American republics.

The development of Pan-American promises to be the fourth conquest of North America's twin continent. The most recent indication of this great movement has just occurred in the city of Washington, D. C., in a convention of Pan-American scientists. Their discussions of

scientific matters were of vast interest, but vaster still was the development of their eagerness for Pan-American fraternity.

An important consideration connected with Pan-Americanism is a movement all through South America that has been increasing for years to study the English language, and a new corresponding movement in the United States to learn Spanish, the chief language of South America.

ELSIE WOOD SCHOFIELD.

THE PERSONAL TOUCH

When President Wilson's first message was delivered to Congress, the world was given a pleasant surprise. He delivered it in person. Since the time of Jefferson, the clerk had read the message. Mr. Wilson's message accomplished the results desired, because of the personal touch. In the religious world what do we mean when we speak of The Personal Touch? Personal touch is the direct or personal approach with the message desired to be delivered without the intervention of another.

There are two ways—direct conversion and influence—by which the message may be brought by the personal touch method. The Lord delivered his message to Moses and Abraham directly and personally. Jesus, instead of ignoring the woman at the well, as His disciples would have done, spoke to her personally. The result was a convert "and from that city many believed on Him because of the word of the woman."

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Often times His message was delivered thru his personal influence rather than his persuasive powers. There was hardly a spiritual message given Zacchaeus, the rich publican, who had climbed a tree to see the Lord pass, when Christ told him to "make haste and come down, for today must I abide at thy house." Yet the personal touch influence brought such conviction of guilt in the sinning publican's mind that he blurted out: "Be hold, Lord, the half of my goods I give to the poor, and if I have wrongly exacted aught of any man, I restore fourfold."

Both of the phases of personal touch may be used together, as the influence may be used to prepare the way for the direct message. Jehovah attracted the attention of Moses thru the angel appearing to him in a flaming bush. The angel became the fore-runner of the message.

Personal touch plays a very important part in religious work. Nearly every decision made for Christ has come about by the personal touch of some friend. The person may have decided to make the decision years before, yet it needed that extra "boost" to make the start. A gyroscope or a well oiled machine will run long when once given a little push. Along a ridge of the rocky mountains ran a river towards the Mississippi valley. On the west water was needed for irrigation, so a few men with some digging tools turned the course of

the river down the other side of the mountains, blessing the arid land with its moisture. Just a few words from a friend may sometimes turn the course of a wayward youth, whose life will be lived to bless all humanity.

How does this personal touch accomplish its work? At our home we have a violin standing in the corner by the side of a piano. By striking a key on the piano, the string of a like note will vibrate on the violin, making the same sound. Let the disciple of Christ but sound the note of the gospel of his Lord and there will be heartstrings in the hearer to respond.

In order to sound the note of the gospel, your own life must be atune to it. My brother, the hungry world is crying for Christ. Will you feed it? But you say: "I can't do this, I am not equipped." Then it is time to get busy. You have power, you have influence. Every act you make, every word you say, every thought you think while in the presence of others has its effect upon some person, good or bad as is the purpose or motive behind it. Arouse and equip yourself for a Christian duty, for "he is wise that winneth souls," and let the cry of the Apostle sing true from your heart: "Lord, take me, make me, aye even break me, if need be," that men may be brought to Christ thru your efforts.

G. T. S.

CHRISTIAN SCIENCE and MENTAL SUGGESTION

There are a great many of us who believe that "Christian Science" cannot heal disease. Many say that those who claim to have been healed were mistaken, they were never sick therefore how could they have been healed. They only imagined they were sick. This is a wrong idea; it sounds like hoisting the enemy by his own petard and has its appeal to all of us. We wish it were true, but unfortunately it is not. Let us not evade the real question involved, for after all it matters very little; if we face this truth it will lead us out to a still greater truth which will ultimately demolish the structure of "Christian Science." There is not the slightest doubt in the minds of all investigators that a great many have been cured who took "Christian Science" treatment. There is something in "Christian Science" which somehow seems to perform what appear to be miracles. Many hundreds of authentic cases have been reported and investigated by unprejudiced men. There case is proven so far as this goes.

Now we face the question—of what value to them is this fact? Does this give the system any new claim to our esteem or confidence? Decidedly, no! In the first place their method is not original or new. Secondly, the same results are obtained by other methods. Thirdly, the cases they heal are just as surely

and permanently healed without accepting their erroneous and ridiculous so called philosophy or religious beliefs and theories. Fourth, "Science" has its limitations greatly in excess of its own claims for only in certain kinds of illness or disease can cures be wrought at all, in spite of all its absurd claims to the contrary.

Why has it never occurred to any of us that every cure "Science" claims to be able to perform can be, and has been, duplicated by other methods. For ages at Catholic Shrines miraculous cures have been performed. Paralytics, demoniacs and those afflicted with a thousand ailments have been healed in a most marvelous manner. History is full of such cases. Thousands have made pilgrimages to these shrines for healing, leaving crutches, bandages and pain behind. Heathenism can also produce its thousands of authentic cases of healing in like miraculous manner. Does this knowledge make us pagans or any more inclined to accept heathen religions? Hundreds of good Christians have thrown out their medicine cabinets and forbidden the physician, in the pursuit of his profession, to enter their doors. Many sorts of disorders have been removed by the prayer of faith, cases too well established to be doubted or denied. Dowie made a tremendous impression upon thousands of

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people by his remarkable and supposedly miraculous power to heal all manner of diseases. Many well educated men of good, sound judgment were carried away by this very fact. How can we deny that "cures" have been made and are being wrought by many and various methods?

Now if we have been observant we have seen that each of these methods have certain things in common and the same results are found to follow. Why not look for a common law operating in each method? May it not be true that Dowie and Mary Baker Eddy have unwittingly hit upon different methods of working or causing the operation of the same underlying basic law? Why may it not be that the priests who attend at the Catholic shrine at Lourdes, France, are able, without knowing it, and by still another method, to start the same law operating with exactly, of course, the same result being accomplished?

We see a light! This thought leads to further investigation and immediately there is the dawning of an idea. We are discovering the law of suggestion!

We are still further convinced when we discover that each of these various systems of healing have the same limitations. There has never yet been proven a single case of a broken bone being set without the aid of other than "Science" methods. Never has there been any authentic and reliable proof furnished of a single case of organic disease cured

by "Christian Science" methods, Dowieism, or by means of Catholic Relics. Strangely this is also exactly the limitation of suggestion. Functional disorders are easily and speedily cured by suggestion, but no organic disease has ever yet yielded to this form of treatment. Functional disorders, of course, are as real and genuine as organic disorders, but seem to be amenable to suggestive treatment, whereas organic are not. Does not all this imply that it is not due to the peculiar philosophy (?) of "Christian Science," nor to its religious teachings that its wonders are performed, but to the operation of a fundamental law of nature that existed and was known centuries before Mrs. Eddy was born? Physicians have known these facts for a long time and have used their knowledge in thousands of cases, not of imaginary, but of real illness. The bread pill has cured as many thousands as "Christian Science" has hundreds; and without the purloining of religious faith which invariably must accompany the latter.

We do not deny that "Christian Science" has done lots of good, but the good it has done can never begin to compensate humanity for the evil that it has wrought at the same time. Shall we justify the Jesuit idea of doing evil that good may come of it? Hundreds flock to the standard of "Science" because of actual physical benefits received, but O the irreparable spiritual loss this always entails. How few of our people would for a moment consider Mrs.

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Eddy's so called "Science" if they knew that the very same benefits follow treatment by suggestion and without any necessity of leaving the religion of their fathers? The pity of it! Ignorant hundreds being mislead into error and religious darkness by these "Blind Leaders of the Blind."

Here is a great opportunity for physicians, ministers and students to do something really worth while toward safe-guarding the thousands who are weak or not well grounded in the faith and whom these enemies are trying so hard to win from the church and the religion of the Lord, Jesus Christ.

By education of the masses and dissemination of information on this subject; by scattering this information far and wide, people can be armed and prepared to meet the insidious attacks of this subtle foe. There is no reason why the science side of the foundation of "Christian Science" cannot be as easily crumbled to pieces as has been the philosophy side by Dr. Bowne of Boston University and the scriptural or religious side by Rev. Wm. Parks of our own conference. Let us be up and at it.

W. C. Weber.

A YOUNG MAN'S PLATFORM of PRINCIPLES

Churches have their statements of belief and political parties their platforms upon which they ask the support of the voters. Likewise a young man should have certain principles of which his life is an exemplification.

1. Honor thy father and thy mother. Bring no stain upon the family name.

2. To the state the duty of voting.

3. To do one's share of the world's work.

4. To obtain as good an education as possible.

5. To remember the two great commandments—the love of God and fellow man.

6. Toleration in all things especially in religious and political matters.

7. Consideration for the rights

and feelings of others.

8. Standing by those misrepresented.

9. Freedom from prejudice.

10. Justice to all men.

11. To keep one's word. President Lincoln said, "Come what will, I'll keep my word with friend and foe."

12. A mind open to truth.

13. Financial integrity.

14. Respect for women.

15. Ambition tempered with the motive of doing good with increased powers.

16. Courage in moral reforms.

17. Earnestness and sincerity. About each person the world asks the questions "Does he ring true?" "Is he in earnest?" Above everything it is the life we lead.

Walter S. Davis.



MONTHLY SERMON

The College of Puget Sound is in the midst of a campaign for spiritual awakening. This campaign is of more importance than that of the endowment. We are dealing not with dollars and cents, but with souls. Souls are immortal. The good that we do lives after us. Is this not also true of the evil? Surely Emerson's Law of Compensation holds true in this case. The awful thing about the evil which we do is that it reflects not on ourselves alone but on others. Humanity is not selfish. I will not believe that they are. The true spirit of generosity should prompt all of us to live good lives. Not alone moral lives, but good lives. The only true life is the God life. The Apostle Paul described it aright when he said, "I live, yet not I, Christ liveth in me." During this special religious or rather spiritual campaign we are after the soul of the student for Christ. This number of the Trail is devoted to the spiritual life. It is published with the hope that, coming from a Methodist College, it may ring true to the ideals of that great faith and help someone towards finding Him who is the Captain of our Salvation.

THE IDEALS AND METHODS OF A METHODIST COLLEGE

President Herbert Welch of Ohio Wesleyan University has answered the above topic in an address printed in the Christian Student of November, 1915. The following will be but a summary of what Dr. Welch has said.

A Methodist College should lead the church in the search for truth. Our men must be free to speak the truth as they see it. A certain reasonableness must be observed. The madman is not a fair example of freedom. We must have freedom in our colleges, but freedom governed by wisdom and hope. There must be first class scholarship, thoroughness, frankness and courage.

A Christian College should make the welfare of the students the dominating aim of the college. The discharge of routine does not fill the specifications. The comfort of the instructors, the jealousies of the departments, should all yield to the supreme question—What of the student? Personal contact, personal interest, personal influence alone will meet his need.

It is necessary to have a Christian faculty in a Methodist College. They must not necessarily be Methodists but Christians. Every teacher should be genuinely in sympathy with the spirit and aim of the institution. Jesus Christ is to be exalted in their lives.

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The student life outside the classroom should be organized on a sound and wholesome basis. The strongest government of a student body must depend on the class of students, the character of the community, the traditions of the college, and the relation between faculty and students.

Special courses for Christian culture should be presented. The teaching of the Bible and great religious movements should not be undermined by other subjects deemed just as good. The Methodist College is the one place where the Bible can be taught without restriction.

One of the important methods of a Methodist College should be to use every effort to establish and maintain in the individual students a genuine, rational and fervent type of Christian Character. By what means? Every means. In the chapel, in the prayer meeting, in the Association meetings, in the classrooms, the gymnasium, the society, all our social and intellectual activities should be so organized and directed that the gospel of Jesus Christ is preached with effect. Special effort should be put forth in the special meetings which every Methodist College should hold.

A college under the direction of the Methodist church should seek strong candidates for the ministry, for missions, social service and the like. An atmosphere which would prompt a favorable hearing to the divine call for Christian service

should exist and a Christian College ought to be the voice through which that call may find expression. We should have in every Methodist College Preacher's Clubs, Oxford Club, to gather, instruct, inspire, hold and recruit men for the ministry. We have our Student Volunteer, why not an organization for the promotion of Home Missions or Christian Service?

The one spirit which we all cherish may manifest itself in several ways of safeguarding and promoting the welfare of our students. But whatever the methods, it is somehow in this great endeavor that we shall justify to the church our continued existence, find our place and our mission and because we have a place and a mission, survive in growing strength to serve God and humanity.

CHAPEL

"There goes the bell! It's time for chapel. No hurry, we've lots of time." Thus it goes from day to day. Chapel is supposed to begin at 11:40 but it seldom is under way before 11:45. Then after we have handed our slips to the collector, and have rushed down the stairs to our lunch we forget all about what we have heard. Why? To tell the real reason is not in my power. The purpose of this article is to call attention to something that we often hear from some member of the faculty.

The writer is far from being innocent. He is guilty with the rest. But that isn't saying he doesn't regret it. He is endeavoring to make chapel mean something to him. Why? For the reason that he realizes the importance of that spiritual help in his life. Chapel decorum lies not in the hands of the students as a body but as individuals. Perhaps those who are not sociably inclined would frown upon those who would talk. Would Jesus do this? I think not. He would have silently prayed for that one. If each individual student would only realize that chapel is a religious service, except on Wednesday, they would act differently. We must be on time in our recitation periods, why not make it a point to be on time at chapel. Were we to begin on time, we could close on time and then we could visit afterwards. As a student I dare not criticize, and I would not if I could, but I offer the suggestion that if all classes would close promptly at 11:35 we could begin our chapel service on time.

As students we owe it to our college to place importance upon the chapel service. We do not go there to hear announcements only, we go there for the purpose of giving thanks to God for His mercy to us. If we will but remember this, those who visit our school will be deeply impressed, and we will have honored Him whom we all are trying to serve.

OUTER CRITICISM

By an Outside Critic

"Higher Criticism" and "Lower Criticism" have practically monopolized the field of biblical scholarship. The latter with its concerns for text and manuscript and the former with its interests in time and circumstance have occupied the stage too long and too exclusively for the greatest appreciation and profit of the spectators. Higher and Lower Criticism are of their very nature suited to secondary roles, and it is time for a long-suffering audience to demand the "hook." It is time for another pair to stand in the spotlight and while our friends, Higher and Lower, retire, go greet a new couple with roles of absorbing interest and tremendous importance. In the "personnae" of the cast their names appear as Inner Criticism and Outer Criticism; but these are merely new names for old actors, as they have appeared often before. The function of Inner Criticism is to deal with the principles and truths, the facts and fiction, the ideas and ideals set forth expressly or by implication in the Book of Books. The office of Outer Criticism is to deal with the form and dress, the use and service of the book as an instrument in the development of character and enrichment of experience. In this article we modestly essay a few lines of the Outer Critic's part.

In the matter of form the bible has been highly conservative, having adopted a new style of dress, but

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seldom in the widening and changing of centuries. However, its various gowns have been in varied linguistic colors—Hebrew, Greek, Latin, Anglo-Saxon, Old English in several shades, fast color of Royal English, the same English again with Anglican and American modifications, again the Royal English on a new pattern, and finally the old pattern again in Modern English,—all these, to say nothing of the many other modern languages and dialects into which "The Book" has been translated. The colors and shades have been many indeed, but the style has been subject to comparatively little change. Each new version in which the bible has appeared has been, by virtue of translation, as close a copy of the original manuscripts as the idioms of the language would permit. The attitude of worshipful veneration for the bible as a bouy and inspired book has made men scrupously conservative about departing from ancient and authenticated forms. As far as possible, not only the thought but the figures of expression to the turn of a phrase have been rigidly preserved in translation. The fear of adulterating divine truth with human error has rendered men over cautious of addition or detraction. They have feared to try to steady the Ark of the Covenant. So even amendments obviously needed to clarify and illuminate and relate have gone unmade, unproposed, and scarcely considered. The superiority of one translation over another in

the judgment of its admirers has consisted of its being a closer approximation to the reading of the original documents.

The results of an awe-inspiring and reverence-breeding conservatism in the literary form of the bible has been on the whole highly beneficial. During ages of general illiteracy among the masses, when only the learned few handled the bible anyhow, and the rest received only what was selected for them to meet their particular and special needs, a good end was subserved in keeping the unlettered masses in an attitude of worshipful, almost superstitious, respect for scripture. The injunctions and admonitions of scripture, carefully selected by their priests, became to parishoners a categorical imperative, demanding obedience. The non-consecutive, loosely related and aphoristic character of many parts of the Bible rendered them adaptable to verbal memorizing and practical application. It was not a merely arbitrary notion that prompted the division of the bible into verses, but a recognition of the textual character of much of its most valuable and most familiar portions. The value of the text was even enhanced by removal from context; for the flexibility of its application was thereby greatly increased. The number and variety of situations some single texts have been made to serve is indeed staggering. So from the standpoint of religious utility the conservatism in the matter of biblical form during ages of il-

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literacy is hardly to be regretted.

It is only in modern times in which education has been democratized and illiteracy among any class anywhere is fast ceasing to exist, that the traditional conservation becomes a detriment and a menace. The time has passed, or nearly, so, for people to acquire any considerable knowledge of the bible thru the medium of priest or teacher. Now that they can they prefer to read for themselves, or not at all. The priest they still regard as a specialist in biblical lore, but he no longer speaks with authority and his service has been reduced to a supplement. From now on the most of what average individuals get from the bible they will get for themselves from their own reading and their own interpretation. It is an inevitable corollary of universal education.

In view of this consideration the attractiveness, perspicuity, practicality and accessibility of the biblical content assume a new importance. If the subject matter is not attractive in its style of treatment, it will not be read. Nor will it be read, if it cannot be readily understood by the application of reasonable attention and reflection. Nor will it be read, if it fails to illuminate modern conditions of life and inspire for modern tasks and problems. Nor will it be read, if the gems of religious thought and expression are buried in dull archaic lore. "Full many a flower" will continue to "blush unseen," if left to "waste its sweetness on the desert air." Men

will not travel thru dry and barren wastes to reach the greenest of oases.

There is already a significant and startling decline in bible reading and study among enlightened and good people. It is becoming a serious concern to vigilant Christian leaders, who sense the trend of the times and reflect upon it, that the Bible is fast becoming a religious relic instead of a serviceable instrument with such a large and increasing proportion of the membership of Christian churches. There are many, of course, who are blindly "at ease in Zion" and point complacently to the impressive and gratifying statistics of the bible publishers and colporters. They do not stop to consider that the number of Bibles sold is in itself a very unreliable index of the use to which they are put. As the profuse bloom of the plant may be the result of severed roots, an indication that the plant has sensed its insecurity and seeks to save its specie by reproduction; so the great publication and circulation of bibles may but forewarn us of the dessication of bible interest and use. A bible, or several, in every home should be of little satisfaction, if they merely gather dust or serve as conventional gifts or adorn a center table as an outward credential of religious respectability. How very many people would be highly insulted, if asked if they possessed a Bible, but would have to admit that the book is seldom read and less studied! How many others do their small reading in perfunctory manner or

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as a conscientious duty, as one may set himself to a hygienic habit or take spasmodic health precautions! How many others are very selective in their reading or study, confining themselves to such highly traveled roads as the Gospels, the Epistles and the Psalms, and are frank to confess that they derive little enjoyment or profit from most of the Old Testament! To be sure, the bible still serves as the basis of Sunday School study (?), young people's society discussions, etc., in the churches; but even in these departments it requires to be interpreted and recast by a "quarterly," a "lesson digest," a textbook, a teacher or a leader before its truths will find lodgment with the average members. Bible reading still serves, of course, as the setting and suggestion for preaching; but the "scripture lesson," like the repetition of the "Creed," has become largely a stereotyped formality, perfunctorily read and heard with inattention. The eyes are fast losing their sight and ears their hearing so far as scripture is concerned. Among college students of this generation, even in Christian colleges, ignorance of the Bible is deplorable and astounding, not only from the standpoint of religion, but of history and literature.

This is a frank admission of an honest conviction, and may evoke prejudicative protest. It is not a case of fear-fed fancy; and by no means, of course, is the "wish the father of the thought." We are not "blasting at the rock of ages," nor

crying "wolf! wolf!" for the fun of a false alarm. We are but refusing to bury our head in the sand and see no enemy. We are candidly stating an open-eyed and deliberate judgment based on experience, observation and testimony. We are actuated only by a keen appreciation of the treasures of Holy Writ and a sense of the tremendous loss to the world in missing so largely its riches of revelation and inspiration and by a hope that the Bible may yet be saved and restored to its rightful place of dominating influence in the religious life of the world.

We should not imply, however, that the Bible's influence is suffering diminuation in proportion to its disuse; for such is fortunately not the case. Biblical content has so permeated the world's literature and thought and action that the propagation of its truths would go on, tho every Bible were eliminated from the world. Its seed has been sown broadcast, and its fruit is no longer born only on the parent tree. But inasmuch as "every tree that does not bear fruit is cut down and thrown into the fire," we may well be concerned for the Bible, if not for the propagation of its truth. Has this great book outlived its usefulness and become fit only for the museum and the research library, or does it need only alteration and revision of its form and style to serve on for indefinite years to come? Is it too set to be accommodated to present needs, or is it yet adaptable to new conditions? Will pruning

and grafting extend the useful age of the tree, or must it give place to sapling offshoots? Not bloom, but fruit; not circulation, but use and influence must determine the future of this aged and honored tree in the garden of God. Unless the Bible can continue to be an efficient instrument in the revelation and inspiration of truth, even the "Book of Books" must be discarded and its work be done by newer and better adapted tools. The writer believes that the Bible's service is **not** ended, nor soon will be, if it can undergo an adequate revision.

In the operation that impends the Outer Critic must be the head surgeon; for most of the cutting and reconstruction must be done by the genius and skill of the literary expert. The lower Critic need not be present. The work to be done will not fall in his province. The goal will not be to get back to the originals in textual rendition, but to meet the religious needs of the reading and thinking public of today. If the Outer Critic can take the material of John, the Revelator, or any other biblical writer and work it into a more effective literary form and finish for Twentieth Century readers, the Lower Critic must not protest—and since he would be quite sure to protest, he would better be absent from the operating room. The Higher Critic should be first assistant to the surgeon. He would doubtless be able to make illuminating explanations and invaluable suggestions. Traditional form is not a

fetisch with him, and he would not lose his nerve and self-possession at the task. But he should not handle the knife or needle. He is too abstractly scientific, too dexterous, too engrossed in his art for its own sake. He has not enough sympathy and concern for the Book. The Inner Critic should be present by all means. While not possessing the art of dissection and restoration, he has a keen perception and proportionate sense of values, that make his safeguarding caution imperative. Vital elements must not be sacrificed for rhetoric. On the other hand fallacies must be excised or labeled, and some new truths recognized. As it will be a major operation, it may take some time for the Book to quite recover from the shock. In the meantime it will call for careful nursing and kindly attention from sympathetic ministers. It should not be forced into the harness as soon as it is out of the hospital, but be allowed to take up its work gradually. In a comparatively short time, however, it should be wholly normal and rendering a full and ample service again.

What must be done is a matter to be left largely to the surgeon and consulting physicians. What in particular and specific details will be needed cannot well be determined before the work is taken up. But a few general lines of revision can be safely forecast. To mention one of the easiest but a very important change first, the verbiage must be brought down to Twentieth Cen-

ture forms and idioms, but must not be desecrated or depreciated by vernacular barbarisms. The language must express or suggest, not conceal, the thought. There must be an elimination of obsolete words, archaic forms and expressions, unintelligible figures, offending idiosyncrasies and objectionable allusions. Poetry should be given poetical form, and each other type of thought its appropriate form and designation. In the matter of organization some lines of revision can be safely anticipated. Composites will have to be carefully analyzed and traditions traced,—and here the Higher Critic will be able to perform god service. Fact will have to be segregated from fiction, history from mythology; and this task, we may be sure, will be the most difficult, tho not most important, item of the operation. Varying philosophies and theological opinions must appear for what they are, and not made to appear as absolutes with equally authoritative imperatives. Dreams and visions, oriental imagery and feeling, traditional bias and prejudice, and human equations generally must not be so set forth as to deceive and mislead. Here too, is a big and delicate piece of constructive work. Then the book as a whole should be harmonized and unified.

In the Great Revision of the Bible along the lines suggested, we may expect a historical record of the life and career of Jesus, and of the

achievements of the apostles in establishing the early church, with possibly an appended chapter epitomizing the world conquest of Christianity and the development of denominational organizations. Such an account would be, subjected, of course, to every available check employed by modern historians for accuracy and reliability of statement. In a separate division we may expect a collateral collection of myths and improbable traditions grouped about the historical characters and events, furnishing interest and illumination without provoking needless and fruitless doubts. In another division, or supplementing the history, we may expect a description of the developing civilization, — manners, customs, laws and institutions of the Hebrew people. In another division we may expect a treatise on the philosophical evolution of Hebrew thought, dealing especially with the theology and philosophy of Christianity as taught by Jesus and as taken up and elaborated by St. Paul and other later legatees of Christianity down to modern times. In another division we may look for a collection of the typical and outstanding works of literature, prose and poetry, which the "Chosen People" have given to posterity.

These are, of course, conjectural of only the main lines and groupings into which an adequate revision of the Bible might fall. In the "Twentieth Century Testament" and

THE PUGET SOUND TRAIL

in Prof. Moulton's "Modern Reader's Bible" we have suggestive prototypes of the great revision that we may expect. The Great Revision will exceed them in radical changes as the Messiah exceeded the Baptist. The time for such a revision is at hand, if The Book is

to continue to be an efficient instrument in the spread of Christ's "Kingdom of Heaven" among men. But whether our Bible shall remain The Book of Books or not, God's Truth will go marching on.

Arthur L. Marsh.

OURSELVES AS BIBLES

We're standing united, for God and
for right.

We all stand endeavoring our worst
selves to fight,

Our best selves to each other we'll
heartily give,

That we might the Christ-life united-
ly live.

Then onward together with Christ
as our guide.

Come fellows it's others we'll win
to his side.

Let our lives be the prayers that
speak out for him,

And the songs of our lives with other
lives win.

The Christian's the Bible that non-
Christians read,

And of this curt saying we must take
some heed.

For we, in Christ's likeness, real
Bibles can be,

And be open Bibles for Non-Chris-
tians to see.

Open Bibles that give to the sorrow-
ing hearts,

That cheer, and sweet music which
true love imparts;

That wakens the sinner and leads
him to light,

That he of our Saviour might never
lose sight.

Archie La Forge.



THE HOLY LIFE

God is a Holy Father. Jesus is a Holy Savior. The Holy Spirit is a Holy Guide. The Bible is a Holy Bible and since our bodies are the temples of the Holy Spirit, we are accountable to God for a Holy life. It would be impossible for the spirit to enter into a body that is not holy. We worship three beings, God the Father, Jesus the Son and the Holy Spirit the guide, but these three enter our lives as one person.

The word wholly means the total amount. Now if you buy ten pounds of sugar from me and I only give you nine you complain and you have a right to because you are being cheated in a business way. Likewise the word holy means to be set apart to a sacred use. If I rob God of one little part of my life and give it over to wordly pleasures I am cheating Him in a divine way. Now if you must have all that is coming to you in a business way, why is it not right and just that you should serve God with your whole heart?

But some will ask how can we tell when we are living a holy life? Paul says, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, drunkenness, revillings, and such like, of the which I tell you before, as I have told you in time past, that they which do these things shall not inherit the kingdom of God." Gal.

5:19-22. If we are guilty of these things we are not living after the spirit, but after the flesh. And let us remember that mistakes are not sin, for sin comes from a willing heart. If I mistake Dr. Todd for Dr. Learnord, what is wrong here? Is it my heart? God forbid! It is my misunderstanding. There is nothing wrong with my heart in this case. But if I steal it is for gain. If I get drunk it is for pleasure. In this case it is sin.

Now some will affirm that it is impossible for us to be perfect like God. Well, God does not ask us to be perfect Gods. He does not say to my pulpit "be a perfect table nor to the organ be a perfect pulpit. But to the pulpit he says "be a perfect pulpit" and to the organ "be a perfect organ," and to you dear friends He says "be a perfect christian," amen.

Now Paul goes on in the 22nd and 23rd verses, "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against which there is no law." If we have the fruits of the spirit we will not stop when men condemn us. Surely we can not live perfect in the sight of the ungodly. They rejected Jesus and called him winebibber and a glutton and said that he had a devil. They will also persecute you. O, for a pure heart to serve my God. Amen.

Clark Cottrell.

THE PUGET SOUND TRAIL

Y. M. C. A.

In order to produce the most efficient work the Y. M. C. A. is divided nine into departments. At the head of each department is a capable chairman who calls to his assistance those whom he deems able and willing to aid in his work. The heads of the departments with the President, Secretary, and Treasurer form the cabinet, who together plan and develop a large share of the spiritual activity of the college.

The devotional department might be said to be the most directly united with the school life because in our school the spiritual phase is encouraged to its full extent. The department had charge of the noon day meetings, and also the joint prayer meeting Wednesday evening with the Y. W. C. A.

The Bible study department has not been active the first half of this year but they are planning to take up a real extensive study of the Word this next half.

The mission study department has joined with the Student Volunteers for the year in their line of study.

The membership department has its work at the first of the year. It takes cash to run anything even the Y. M. C. A., although we must ad-

mit that our supply of that delightful commodity is very limited. Therefore at the first of the year this department asks for a small amount and gives many times as much in return.

When our membership committee cannot get sufficient funds we turn matters over to the financial department and they take care of it. This last month we had a small deficit in finance and the department proved its value.

The social department has charge of all social functions and during the year gives us a chance to get really acquainted with one another.

The employment department is of great value. An effort is being made to secure employment for those who depend on it to earn their way thru school.

The deputation department holds meetings in those churches and other places where they cannot afford a preacher and although they have to sacrifice to a great extent yet they do much good.

The extension department is an outgrowth of the deputation work. Their work lies at the Cushman Indian School where they teach the Bible and are helping them in many ways.

Mr. Gellerman.



THE PUGET SOUND TRAIL

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION AND THE COLLEGE GIRL.

Does the College girl need some special spiritual influence during her four years of work? It has been said that no life can be well-rounded without its having a vital spiritual touch. If this be so surely that spiritual side should be developed during the College years, for it is then that every ambitious girl attains to her best.

The churches of various denominations could hardly supply the need except perhaps in the case of church schools. For many colleges are out of range or reach of church and even if the churches are located close to the school it is hard for them to influence the personal lives of the student.

When the Y. W. C. A. came to a full realization of this need and found it to be a fact that many girls went to college as Christians but came away denouncing religion, it became evident that *something must* be done.

So a committee was appointed to organize student associations. The first one was organized at Normal University, Ill. As a result of this start there are today in the Northwest alone, thirty-nine student associations with a membership of twenty-two hundred.

March 3, 1916, will be the Jubilee birthday of the Y. W. C. A. and on that day associations in all parts of the world will celebrate the birth

of the largest and most helpful women's organization in the world.

It was the aim of the Y. W. C. A. from the first to co-operate with the church. It's really an outpost for it. It may be conceived of as a way the Christian church uses to bring young women together, to associate their efforts. It does this on the basis that each is dependent upon every other for something. In this sense it is not strictly speaking an institution of itself at all, but rather a mode of expression of the most considerable portion of the Christian church which is able to unite upon a religious program.

The student Christian Association is of value to the degree that its activities are initiated and carried on "by the voluntary service of the students. Here girls develop a sense of moral responsibility not only for living the Christian life themselves but for exerting a positive moral influence on the college campus and community.

This responsibility demands self-expression that almost inevitably leads the student to make moral decisions and to face the claims of Christ upon her life."

It will be seen that the success of a student association will depend largely on the personalities who lead it and these leaders come from those who show initiative in the exercise of a practical working faith. Trained within College walls they go forth to take their share of leadership in the church at home and

abroad and to assume responsibilities in religious organizations.

Thus the intellectual emphasis of College life is utilized, supplemented and rounded out by the Christian association which provides opportunity for the expression of religious faith and service.

Hazel Bock.

THE INFLUENCE OF THE Y. W. C. A. SUMMER CONFERENCE ON THE GIRLS' RELIGIOUS LIFE

Many girls who go to summer conference go just for the fun and good times. They have it, but when they come away they find they have something else. Their spiritual life has been deepened. There are bible and mission classes every day and one inspirational talk where the girls are inspired and begin to think for themselves.

At the close of each day delegation meetings are held. Here the girls of the different delegations, colleges, or cities, get together and talk over the happenings of the day and the main points are discussed. The girls feel closer fellowship and companionship with the girls of their delegation than they do with any of the others, for the deep thoughts and secrets of her heart are talked over and discussed. Many girls who are not interested in Christian work get the vision at conference and it goes with them throughout their lives. I believe the most good comes from these meetings. Good spiritual leaders have charge of the delegation

meetings, and somehow they draw out the girls so that they talk of their own soul salvation. The girls' religious lives are deepened and many girls catch the vision who have never had it before. Afterward, they speak of the Y. W. C. A. Summer Conference as their "Mountaintop of Vision," and indeed it is that.

May the College of Puget Sound send her share of the girls to Seabeck this year.

Mildred Pollom.

THE PURPOSE OF THE Y. W. C. A.

Feeling the deep need of an organization of women, bound together by a creed of helpfulness and love for their Heavenly Father, a few far sighted leaders formed the Y. W. C. A.

Soon women of the colleges throughout the land desiring to hold Christ supreme in their school life, organized branch associations. United they began to branch out, to broaden their outlook, to see more needs, and to attempt to meet them. Bible and Mission Study came to demand a prominent part for they realized, as every college woman must, that sympathy for those less fortunate is a very important characteristic of an educated woman. "Make Christ King" is their battle cry; "Forward" their watchword and their purpose to unite the college women in loyalty to Jesus Christ, to lead them to accept Him as their personal Savior, to build them up in a knowledge of Christ, especially through Bible

THE PUGET SOUND TRAIL

Study and Christian Service that their character and conduct may be consonant with their belief. It shall thus associate them with the students of the world for the advancement of the Kingdom of God. It shall further seek to enlist their devotion to the Christian Church and to the religious work of the institution. A lofty ideal? Certainly, but on toward which we as women must strive that life may be full.

Junia Todd.

THAT TRIP TO EVERETT BY WAY OF BELLINGHAM

Friday evening, January 21, at 7 o'clock at the Municipal dock, the old steamship Tacoma, loosed her moorings and steamed away, cheered on by an assemblage of the fairest of the fair. The boys certainly enjoyed the college yells that came floating o'er the blue water of Commencement Bay as the old boat disappeared in the distance.

Arriving at Seattle, the next thing was getting properly booked, or still more properly (berthed) upon the steamer Kulshan, for Bellingham. At about 11 o'clock, when all were asleep, there came a snorious voice down the hatchway, roll on thou deep and dark blue ocean, roll—l—l—l. And obeying the command the ocean did roll.—“Stormed at with wind and wave.”

Kulshan our lives would save.

Bravely we rode the swells.

As the wind thundered.”

Arriving at Bellingham at 8 o'clock Saturday morning, the boys

proceeded to disembark and hunt some “eats.” After a substantial breakfast of puffed rice, milk and toast the boys proceeded to get the “brush” taken from their faces, all, except G. Bouck, who firmly maintained that if the Bellingham boys couldn't get around them, they could get tangled and stay there.

Studying was the program of the day. After dinner at 6 p. m., the boys proceeded to “take a jitney” to the Normal, and get ready for the big game.

Play ball! The whistle blew, the boys flew, and the game was on. When the smoke blew away and the dead counted, it was found that B. S. N. had won 50—39. Blaine Montgomery, a former C. P. S. student was referee, Geo. R. Pflaum, umpire. One feature of the game was the wise decisions of the officials. On leaving the Normal the boys proceeded to the “Sweet Shop” and tried to flirt with waitresses but could not for the ever watchful Giesey had his eye on us. Next morning the boys took the train for Everett.

2:30 p. m. Sunday—Hello: Everett, my what steps. As soon as we were outside the depot, a good looking gentleman captured the manager and his army and took us to the Hotel Holton.

Here we stayed until evening, whence the boys parted company and visited the several churches. 9 p. m.—Sunday all lights out, every one in bed.

THE PUGET SOUND TRAIL

Monday morning, study and Rook was the program. Day uneventful except for Bouck, who was now called "whiskers." At 7 o'clock the boys proceeded to the gym, and got ready for the game. For the first 2 minutes after the whistle blew, C. P. S. had every thing their own way and then—somehow or rather—something happened, and when the snow melted, Everett had won 58 to 19. No one knew how it happened but it did.

That evening the boys departed for Seattle, arriving at 12 p. m.. The next morning they boarded the steamer Flyer for Tacoma.

They trip was enjoyed by all and a good record was left where the boys went, despite the defeats. Several remarks were passed such as "What a clean bunch of players," etc. The boys worked hard, altho the odds were against them, and all credit is due them. No one can appreciate the difficulty of playing upon a strange floor, unless they could have seen the style of gymnasiums in which they played. Following are a few incidents of the trip.

Geisey — "Now fellows, let's stick to training rules, no pastry or sweets, see?"

Team in unison—"Yea, verily." Ask Hanawalt how he liked his stack of **hots** on Sunday morning.

Hallen, after studying for two hours with writing paper before him and pen in hand—"Well, lets see, I've actually finished the Dear J—
——"

Huntington met one of his cousins in Everett—how unusual.

Waiter—"What'll you have to drink, boys?"

Granlund—"Let's have milk, fellows."

Waiter—"This must be the purity squad."

Bouck was the most popular fellow on the trip, in fact we had him do everything from shining our shoes to raising and lowering the windows.

Have you noticed the hay Bouck is raising — Everett dubbed him "whiskers."

CALENDAR OF EVENTS

Jan. 6—Chapel services conducted by Dean Marsh.

Jan. 7—Basket Ball game at Y. M. Y. W. C. A.—Miss Merritt leader. Special music by Miss Eunice Orr. Prof. Davis speaks to the Y. M. C. A. on "A Young Man's Platform."

Jan. 10—The Junior class entertains the Sophomores and Academy students at a delightful party in the Home Economics department. Today marks the close of a week of fine skating and coasting.

Jan. 11—Basket Ball game with Beutel at the Y. M.

Jan. 12—Basket Ball game with Cushman at Y. M.

Jan. 13—Dinner is served in the Domestic Science Department to the Christian young men of the College who met to discuss the method of Christian work. Dr. Todd and others were speakers.

THE PUGET SOUND TRAIL

- Dr. Todd returns from Portland, where he attended a meeting of the General Conference Delegates of the Northwest.
- Jan. 14—Costume Recital by Irma Johnson and Aletha La Monde, given under the direction of the Dramatic Art Club, at College Library.
- Y. W. C. A. — Leader, Mrs. Gardner.
- Y. M. C. A.—Leader, Marmaduke Dodsworth.
- Jan. 15—Basket Ball game with P. L. A. at the Y. M. This is the third victory for our team this week.
- Miss Margaruite McConihe spends the week end at Seattle visiting various art exhibits.
- Jan. 18—Trail appears.
- Jan. 19—Chapel hour devoted to the revision of the student body constitution.
- Basket Ball game between C. P. S. and Stadium.
- Lecture by Dr. Todd on "The Foundation of Faith."
- The second of a series of dinners is given in the Domestic Science room for the discussion of Christian work.
- Jan. 20—Mr. E. L. Blaine, president of the Board of Trustees, and neice, Miss White, were visitors at College today.
- Chester Warman leaves for Frisco to enter the marine service.
- Jan. 21—Miss Hopkins, student secretary of the Northwest, talks to the Y. W. C. A.
- Spread given in honor of Miss Hopkins in the Theta room.
- Dr. Todd and Mr. Geisey aid in canvass for Commercial Club members.
- Jan. 22—C. P. S. team plays Basket Ball at Bellingham.
- Jan. 24—C. P. S. team plays Basket Ball at Everett.
- Jan. 25—Prof. Davis leads devotionals at Chapel.
- George Pflaum gives report of games with Everett and Bellingham Normal.
- Jan. 26—Anne Fry, '15, speaks at Chapel. Anne is now a member of the Chehalis High School faculty.
- Dr. Leonard, pastor of First Church, Seattle, talks to the students at the Y. W. C. A. room. In the evening he speaks at Epworth Church.

SCHOOL NOTES

The last month of this semester has been quite interesting for most of us, either in one respect or another. Mrs. Marsh, Mrs. Davis and Prof. Morton were out of school for several days on account of illness, namely, the grip. Many of the students have had a similar affliction. Ed Gebert bought himself one and carries it to school each day.

We have enjoyed much coasting and skating, together with some fast basket ball games. George says the team just couldn't win were it not for the "Girls' Rooter Club." The girls enjoy the part they play and are going to keep it up as long as the

team needs them. Jan. 21 a group of girls chaperoned by Miss McGandy and Miss Hopkins, jitneyed to the Municipal Dock and gave the team a lively send off on their way to Bellingham and Everett. The boys may take the Dean's suggestion and play their practice games in one of our class rooms. This, we hope, will help to prepare them for any surprising floor dimensions which they may encounter when they're "A Long, Long Way From Home."

This cold weather has necessitated the holding of our chapel exercises in the library. We like it fine. It gives such an intellectual appearance on account of the number of books on the shelves. The faculty lectures are also being given in the library.

The Dramatic Art Club meets every Tuesday evening and is doing some fine pantomime work. Recently two of the club members gave a benefit Costume Recital in the library. The program was very artistically rendered.

Very attractive college book marks have been given to the students, compliments of Pres. Todd and Dr. Foster. These, we hope, will be given out to friends and acquaintances so that the high aim and purpose which our college holds will be spread abroad.

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A Heated Conversation.

"Maude," I cried, resolved to chance her,

"There are words I burn to say!"

Then she made this cryptic answer,

"All right, Charlie; blaze away."

And getting still warmer—

"Maudie, dear, my heart is kindling

For a 'match' with you," I said,

"May I love you, woo you, win you?"

And she answered, "Fire ahead."

Working up to It.

"What's the matter, Adolphus? Why, you look nervous and you can't keep still?"

"You notice it, do you? Fine! Fine! I'm smoking 100 cigarettes a day, drinking about 20 cups of strong coffee, not to mention all the other things"

"But what's the idea?"

"Don't interrupt me, old fellow. I'm just on the verge of inventing a new dance."

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It was well trained, no doubt,
For every time a fellow called,
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The Shrewd Host—She is. She mashes the potatoes by simply looking at them.

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"That fellow Miggs is a pretty smooth proposition."

"Yes?"

"Why, he got his wife jollied into believing that she is the only one in the family who knows how to run a furnace."

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The Usurper.

Mabel moved closer. "Jack, what's the matter?" she asked softly.

Jack looked at her languidly and gazed again into the fire.

"Jack!"

Jack turned listlessly.

"I think you're very rude," pouted Mabel.

Jack looked at her inquiringly.

"You haven't paid the slightest attention to me this evening," she said, drooping her shoulders dejectedly. "I hate you!"

Suddenly it occurred to Mabel that perhaps Jack was not well, and she reproached herself for her attitude toward him.

"Dear," she said contritely, running her hand through his hair, "are you ill?"

Jack leaned slightly. Mabel sighed. The front door opened, and there was a sound of heavy footsteps in the hallway. Jack was off the sofa in an instant.

"It's only father," said Mabel.

Jack barked and jumped up beside Mabel again.

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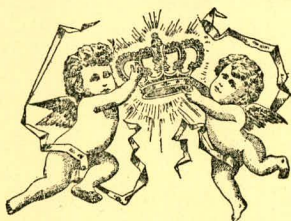
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Fault of the Clerk.

The court clerk was examining an applicant for citizenship papers. Unfortunately the clerk didn't ask his questions in the order in which the man from across the seas had been taught the answers.

"Do you speak English?" asked the clerk.

"Sure, Mike," was the answer.

"How long have you been in this country?"

"Michigan."

"How tall are you?"

"Forty years."

The clerk sighed. "I think you'd better get an interpreter," he said.

Doesn't Evaporate.

"We must get some ammonia in the house. Every household ought to have on hand a quick stimulant."

"Whiskey answers the purpose," he suggested.

"But ammonia keeps better," she said, significantly.

Weakening.

"I wish to tell you perseverance wins in the long run. Now, my barber has been trying to sell me a bottle of hair tonic for the last ten years!"

"But he hasn't succeeded yet."

"No, but I think he eventually will."

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Sad Self-Consciousness

"What are you going to wear to the fancy dress party?"

"I dunno," replied Mr. Cumrox. "I guess I'll go as a clown, and then if I do something that makes the guests snicker maybe mother an' the girls'll think I'm doing it apurpose."

Making a Beginning.

"Could you all lend me a grindstone?" asked Mr. Erastus Pinkley.

"Yes; but what do you want with a grindstone? You haven't any ax."

"No; ner I ain't got no wood to chop yit, ner no chicken an' cornbread to cook over de fire. But you got to do one thing at a time in dis life an' I jes natchelly had to staht somewhere."

Needed.

Polly—I believe Miss Yellowleaf actually prays for a man.

Dolly—Well, most men need praying for.

Logic.

Helen—Turn down the light, Bob, and then we can talk about love.

Bob—But, my dear, we will then be in the dark about it.

The Pawn Ticket.

"You're in the wrong place to have this filled," said the druggist.

"Why?"

"Because this slip of paper calls for an overcoat."

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That Which We Seek.

Pa Jones (carving the Christmas bird)—I can get away with this stunt first rate on a chicken or a turkey, but this dingbusted goose reminds me of being in a strange city.

Cousin Willie—Whadaya mean, Elmer?

Pa Jones (still carving)—I can't find the joints.

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Of Course, There Were.

"Pop, in the days when people used to fall down and worship the sun—"

"Well, my boy?"

"Were there a lot of heat prostrations?"

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Her Point of View.

George—You will make me a good wife, I know.

Jane—I know I will make you a good husband.

Their Utility.

"If everything has a use, what are idiots good for?"

"Well, if it wasn't for idiots, there wouldn't be anybody to look for gas leaks with a lighted candle or to rock boats."

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